THE PACIFIC.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

A TELEGRAM.

Hark! the click of wire insensate,
Jotting the viewless words of fate,
Speaking doom in nimble measures,
While its eager prompters wait,
Shading light and lighting shadows,
Stamping mottoes coldly terse,
Listen to one single message,
This—"Come quickly, mother's worse."

Daughter May fling down thy jewels,
Bride and Belle at revel bright,
They will miss while May in sorrow
Faces home and coming night.
Night that brings such sad to-morrow's,
Always to some mourner's rest,
Night, that may bring no to-morrow
In the land a soul has left.

Harold—close the open ledger,
Blot and blurr the last amount,
Life that gave you life is flitting,
Slowly to its last account.
Gentle Geordie—best beloved,
Leave the toil of brush and pen,
Lay the head with silver shaded
On your shoulder once again.

Wayward Will—forsake the wassail,
Stop and think as best you may
Of the love whose like will never
Meet you till your dying day.
Yet her patient blessing waits you,
You—whose failings others curse,
Let the words bring quick contrition,
Will—"Come quickly, mother's worse."

Children gather in about her,
So your meeting hands shall clasp,
Cradle her from earth to heaven,
Till the angel's bending grasp
At her shining garments trailing
On the path among the stars,
And before the soul triumphant
Lowered lie the crystal bars.

There is no wire electric yonder,
Where the peaceful spirits rest
For coming ill, nor wailing message
To the soul supremely blest;
But ever still, when stars are watching
Thrilling through the space between,
A mother seems to send her greeting
By a pathway all unseen.

EDITORIAL VISITS.

Up in the central portions of the Sierra mining regions, at just the altitude for the healthiest climate, the finest scenery, and the richest productions, on the oldest and best worked wagon road to Nevada Territory, and on the track of a projected railroad over the mountains, a road that is being pressed with an energy worthy of success, is situated the large, flourishing town of

PLACERVILLE.

Its facilities for trade with distant portions of the country, give it an amount of business surpassing any other of the higher towns, while the energy of its leading men seems adapted to make it always the first of places in the mining regions. If the railroad, now finished some fifteen miles from Folsom, toward this place, and being vigorously pressed forward, as with determined purpose to succeed, is continued, and becomes built through this town, over to Virginia, it must always maintain its preëminence as a mountain city. Opposition is the life, as also the safety of business, so that, while we believe the Pacific Railroad *via* Dutch Flat will succeed, yet we wish this road *via* Placerville, great success also, as otherwise a mighty monopoly could lord it over the people in extortion in business, almost without restraint or limit. Fifteen millions of dollars, we were told, is the capital already secured for this road, and the surveyors were staking out the track onward into the higher sierras, the week we were there. Let the Pacific men take the alarm, and press with vigor, the Dutch Flat route, or they may be forestalled.

In a social and moral point of view, Placerville may well rank among the first of towns in the mountains. Its large number of families are mostly permanently settled, and appear, from choice, to cultivate the highest social tastes of a Christian community. Even dancing appears to have gone out of vogue to an encouraging degree, though it seems a shame, shall we say, wicked disgrace, that here the Episcopalians prominently, and the Methodists distinctly, should have resorted to it in their fairs to raise money for their churches. Dancing by the sexes apart, each alone, is a healthy, physical exercise, especially for females who have few other means of cheerful, lively recreation. But the dancing of the sexes together, is more or less an intoxication of the passions, which, like the intoxication of alcohol, tends to excess, till ending in the death of all that is good. Hence we condemn the dance for the sexes together, especially for all persons of intellectual culture, for they can improve the time much better. But for churches to resort to the dance, it is outright wickedness; reversing the adage, stealing the livery of angels to serve the devil in, and resorting to a scheme of the evil one, to build up a church with. We do not think the devil meant to lie, when he told the Saviour he would give him the kingdoms of the world if he would bow down and worship him; he would have done it. And so the world will give to churches, money, if only the churches will truckle to the world. But if they do, they do it at their peril, in the withdrawal of God's spiritual presence and favor, leaving them only the name, with assumed forms, of a religion. The Methodists have a large, gothic, cathedral-like church, now heavily in debt. Still, their large church and congregation can, with zeal, clear it off. The Presbyterians yet worship in their old church, built ten years ago. But in view of the prosperity which they have steadily enjoyed, and more especially under their present able and popular Bishop, Rev. Mr. Wallace, late of New York city, they greatly need a new church building. This, we are glad to report, they are commencing to put up, having purchased for this purpose, the most convenient, central and admirable site in the city, and having secured a good subscription of over five thousand dollars, besides the amount of their old church may sell for. We believe they will be eminently successful in putting up one of the finest churches in the mountains, but we hope they never, never will have a dance directly, or indirectly to help them out. The Episcopalians have also bought a lot for a church, and contemplate building. The place has a large flourishing public school, graded in three departments; Principal, Mr. Bartlett, with two female assistants.

Did time and space permit, we should like to particularize other towns of this large county, as Mud Springs, with every Sabbath, preaching by the Rev. Mr. Tenney, Congregationalist. Diamond Springs, without regular preaching, to speak of, but with a flourishing Sabbath school. Coloma, a fine, old, established town, with, every Sabbath, Methodist preaching, and semi-monthly Episcopal service. Union Town, with two church buildings, Baptist and Methodist, with a fine Sunday school, but no preaching. Georgetown, a high, pleasant, large village, destitute of preaching, but with a fair union church building, just secured by buying out a theatre. Good, we wish all theaters could be turned into real churches, and the people into Christian worshipers.

All these towns have wonderfully changed for the better, in appearance, during the last year. Their surrounding farming improvements, and their immediately adjoining orchards, vineyards and cultivated yards, seem to be surpassing all former believed possibilities, till the dwellings appear to be becoming perfectly embowered in fruit trees and ornamental shades. Surely, we do not see but that these middle mountain hights are destined to be the most lovely of all inhabited portions of California, and abounding with a dense, intelligent, enterprising, healthy population, unsurpassed in the world. What is wanted, is a leading, active and general religious influence among these inhabitants; then these hilly regions might become superior to the vallies. But the statistics of religious influence through these regions, present surprising and painful facts. In Mariposa county, seventy miles long, population 6,000, there are three Methodist ministers; no Presbyterian, Baptist, Episcopal, or other ministers we know of. In Tuolumne county, seventy miles long, population 16,000, there are two Methodist, and two Presbyterian ministers, and one Episcopal. In Calaveras county, seventy-five miles in length, population 16,000, two Methodist, two Congregationalists, one Presbyterian and one Episcopalian; in Amador county, ninety miles long, population 10,000, two, perhaps three Methodist, one Presbyterian; in El Dorado, eighty miles long, population 20,000, three, perhaps four Methodists, one Congregationalist, one Presbyterian, and one Episcopal; in Placer county, eighty-five miles long, population 13,000, four Methodists; in Nevada, county, seventy miles long, population 16,000, five Methodists, and two Congregationalists; in Sierra county, fifty miles long, population 11,000, three, perhaps four Methodists, and one Congregationalist. There are also a few others called ministers, who live as laboring men, and hold religious services occasionally, whom we do not include in these statements. How wretchedly meagre is this report as to the religious supplies of the people. And even of these, though we would be far from a desire to wound any feelings, yet often men of intelligence have told us as to such or such a one, we derive no benefit from his preaching, for the preacher has no deeper experience of religion to appearance than we, and far less intellectual ability to instruct us, so that we are not benefited; not fed by the religious service; thus our interest gradually diminishes, and we cannot help it. Then, perhaps, worse than all, we find the people have so little of established religious habits or regard, that unless some one called a minister leads in worship, they will not meet for any worship at all. Relying solely on ministers, and ministers for the last ten years failing them, they seem falling back into soulless, religiousless, Godless communities. It is a most commentable view of matters in a religious point. Sabbath schools are quite generally kept up, and encouragingly attended, but they are only as the smallest dust of the balance, compared with what is needed.

We are not now prepared to say what ought to be done to meet the religious wants of these vast, rich, beautiful regions. Certainly there is a great defect somewhere, and it becomes Christians as well as ministers to inquire earnestly what it is.

S. V.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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METHODISTS CHANGING.

The New York *Observer* thus comments upon the changes going on in the Methodist Episcopal Church:

Methodists have been a peculiar people—peculiar in theology, peculiar in preaching and praying, peculiar in organization and modes of labor, and even in dress and manners. We are inclined to think they have been more efficient laborers in the common cause from the fact of their peculiarity. They have been distinguished by a spirit of their own, have acknowledged a special mission, and God has greatly honored them as messengers of grace to the poor and perishing. The history of modern Christendom has no brighter page than that which records their labors and triumphs. In their special characteristics, and in their successful work, they have been able to give a good reason why there should be Methodists.

But in the great jostle of American life, they, like their brethren of other names, have felt the tendency to social equilibrium. They have established schools, and these have risen to the character and rank of colleges and universities; the increasing intelligence of their own people, and of society at large, rendered necessary a "Biblical Institute," and this "Institute" was a theological seminary as truly as was Andover, Newton, or Princeton, yielding clergymen who were the peers of their brethren as scholars and preachers. Their members grew rich with the growing wealth of the country, and their young people mingled during the week with those who on Sundays worshiped in costlier temples, with more striking appointments; how could it be otherwise, therefore, than that wealth and architectural skill should substitute lofty nave and spire for the old-time humble chapel, and that the inspiring lyrics of Charles Wesley should be sung to the accompaniment of the organ? The dissatisfaction among clergy and laity with the two years' service of the clergy, was a necessary result of growing intelligence and stability; and the substitution of a three years' service is only preliminary to an abandonment of the whole scheme of predestined migrations. Even the mild hierarchy of Methodism—mild because popular and beneficent—feels the touch of change; and the demand of the laity for admission to the Conference, foretokens the inevitable transformation of that body into forms kindred with those of other denominations. So, by tendencies natural and necessary, Methodism parts with the peculiarities which have distinguished it, and merges itself more and more in the common Christianity of our times.

We have spoken of these tendencies as facts, rather than as assuming to judge of their influence on Methodism and its usefulness. In so far as the assimilative tendencies of religious denominations spring from indifferentism, we have no doubt that they are to be deplored. Positive views are essential to positive character, and positive character to real and permanent efficiency. If Methodists are less methodistical from loss of specific character, we fear the world will be the loser. Their organized power, directed by central forces to recognized ends, has been immense, and the desert has blossomed under their labors. There is reason to fear that in becoming like other denominations in spirit and modes, they may become like them in neglect,—creating the necessity of a new Methodism to spring up under a new Wesley.

MODERN INFIDELITY.

Suppose the Strausses and Colensos and Renans and their sympathizers could do all they wish to do: what then? Suppose the Old Testament were absolutely proved to be a bundle of fables and unreliable history, with no more of authority or divinity in them than there is in the vedas of the Hindoos; that Christianity is a myth; that its founder was only "an amiable enthusiast;" that his followers were no more than a band of remarkable fanatics; that we have no authoritative declaration of the will of Jehovah; that our religion, which lies at the basis of our civilization, is itself baseless; that we, as a Christian people, live and move and have our being in a stupendous lie: what then?

What then? Man is only an animal. If the Being who made him has not had consideration enough for him to reveal to him His will, then he is not of the slightest consequence. These horrible wars, which drown the world in sorrow, are the mere squabbles of a crowd of insects too insignificant for the Divine notice. These dreams of moral purity, these aspirations after spiritual excellence, these promises of immortality, these loving outreachings towards the everlasting Father, these impulses towards a divine life, these crucifixions of lust, this proud assumption of a nature higher than that of the horse we drive, and the dog we caress, are all miserable mistakes. We are spawned upon the world like swine; we die like swine; our life comes in and goes out without meaning. It is all a farce, that does not rise in dignity above the sham parades of children. If there is no authoritative revelation of immortality in the Bible, then there is no authoritative revelation of it anywhere. Let us eat and drink, for to-morrow we die. Again, what then? What, when we have set the Bible aside and renounced our hope of immortality, and thrown off all our moral and religious obligations, and relinquished the leadership of the Saviour of men, shall we do for a restraining power to keep society together at all? If men should be convinced that they are only animals, that God takes no notice of them, and does not care enough about them to teach them and command them, whose property will be safe? whose bed will be unviolated? whose life will be sacred? who will be secure from the unrestrained ravages of appetite and every base passion that finds its home in the human heart? Our sons will grow up into fiends; our daughters will be prostitutes from childhood; we shall descend into half-civilization, or absolute barbarism, with no sufficiently powerful motive to resist the fall.

No candid observer will deny, that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good, these countless prayers and songs of praise on which the heavy-laden lift their hearts above the temptations and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order—all these are the direct offspring of Christianity. All that distinguishes us from the Pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain head of everything that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest attitudes of excellence, its high-water mark, through the influence of this faith.

And now we are told, in the most kind and complacent language, that Jesus Christ was a humbug, that Christianity is a myth, and that the Old Testament, out of which the New comes like the ear out of the blade, or the flower out of the bud, by its own august profession, is a huge batch of absurdities, with no valid claim to our respectful faith! We are told, in effect, that out of an ingenious lie, out of a cunning delusion, out of a baseless myth, out of a systematized falsehood, has sprung all that there is in this life worth living for—the grandest motives of human progress in purity and power! We are, in effect, told that by means of a stupendous cheat, men are trained to goodness, purified of their passions, fitted for an immortal life, filled with love to one another that prompts to the highest heroism, inspired to sacrifices of life and fortune for the public good, bred to respect for law and order, assisted in self-mastery, and built up into a civilization which is immeasurably superior to all that human nature, assisted by philosophy and false religion, has ever dreamed of. We are in effect told all this, and now we ask rational men what they think of it. Who are the credulous men—those who believe in a divine power and personage, out of whose life has flown into humanity those pure principles and elevating and purifying motives—or those who believe that a lie has wrought these marvels? Of all the credulous idiots that the age has produced, we know of none so pitiable as those who, in the full blaze of such a civilization as ours, and in full view of those great movements whose sole inspiration is Christian love, soberly talk of Christianity as a myth, and its author as a cheat. — *Springfield Republican.*

DR. GUTHRIE'S FAREWELL.

Doctor Guthrie of Edinburgh, known throughout Christendom for his impassioned eloquence, a very battery of magnetic influences, whose own life seemed to be in the electricity that he discharged so effectively from the pulpit and the platform, is by the decree of his medical advisers, doomed to silence for the remainder of his days. Think, see, hear, he can as heretofore; read and write, he may, under certain limitations; but he is forbidden to speak in public, under any circumstances whatever.

The letter in which he announces this decision to his people, and bids farewell to his ministry, is worthy of Milton in its pathetic eloquence and in its dignified self-submission. Recognizing in the verdict of his physicians the voice of the Heavenly Master, he says: "He can do without me; and instead of repining or fretting under this trial I feel that I have cause to be thankful that He ever honored me in putting me in trust with the ministry;....and in regard to this trial, I have now to ask your prayers, that He who said, 'If any man will come after Me, let him deny himself, and take up his cross and follow Me,' would give me strength to bear it. I have, no doubt, to sing of mercy as well as judgment—the burden might have been much heavier; and it lightens it greatly to know that in the few years that may possibly remain, I need not lead a useless life; although, indeed, I think no man passes a useless life, who, at God's bidding, stands still, the patient and tranquil spectator of a stage on which he was once an actor."

Then, with a touching review of his ministry, and a parting exhortation to his hearers, he adds: "Farewell to you; farewell to my pulpit. I preach no more; the voice is in my ear which says 'Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.'"

ONE BRICK WRONG.

Not long ago some workmen were engaged in building a large brick tower, which was to be carried up very high. The master builder was very particular in charging the masons to lay every brick with the greatest care, especially in the first courses, or rows, which had to bear the weight of all the rest of the building. However, one of the workmen did not mind what had been told him. In laying a corner, he very carelessly left one of the bricks a little crooked, out of the line—or, as the masons call it, "not plumb." Well, you may say, "It was only *one single brick* in a great pile of them. What difference does it make if that was not exactly straight? You will see directly. The work went on. No body noticed that there was one brick wrong. But as each new course of bricks was kept in a line with those already laid, the tower was not put up exactly straight, and the higher they built it the more insecure it became. One day when the tower had been carried up about fifty feet, a tremendous crash was heard. The building had fallen to the ground, burying the workmen in the ruins. All the previous work was lost: the materials were wasted; and, worse than this, valuable lives were sacrificed—and all because *one brick had been laid wrong* at the start. The workman who carelessly laid that brick wrong little thought what a dangerous thing he was doing, and what terrible harm would result from his neglect. My dear young friend, you are now building up your character. In the habits you now form you are laying the foundation of that character. One bad habit, one brick laid wrong *now*, may ruin your character by and by. Remember what you are doing, and see that *every brick* is kept *straight*.—*Rev. R. Newton, D.D.*

HOW TO GET HEARERS.

The following account of John Ashworth, a zealous and successful missionary to the poor and outcast of Rochdale, England, will be read with interest:

He took a small room in Baillie street, and published two thousand small placards, containing the following invitation:

"*Church for the Destitute, Baillie St. Rochdale.*
Ye that have no house, no home, no friend, no money, Come!
In your poor and ragged clothing—Come!
Ye, the poor, the maimed, the lame, the blind, Come!
Of whatever color or nation, with or without any belief, Come!
Jesus loves you! Jesus loves you!
He gave up his life to save you!

'Come, ye weary, heavy laden,
Lost and ruined by the fall!
If you tarry till you're better,
You will never come at all.'

No collections.

All that we seek is your welfare, bodies and souls. Service every Sabbath evening at a quarter past six. Come, poor sinners, come and welcome!"

One Sabbath morning he went out with about five hundred of these papers in his pockets, and walked through the back streets and lanes, in the poorest and dirtiest quarters of the town, and when he met a ragged man or woman, he gave each one of the papers, and respectfully invited them to the service. If they could not read he read the paper to them. Some mocked, others started, but very few promised to attend. After dinner, he went to one of the lodging-houses for the poor, and asked permission to see those who lodged there at the time. He was led to a large room containing sixteen persons. He took off his hat, bowed to the company, and then began to distribute his papers. One young man took the paper to light a short pipe which he had in his mouth, and breaking out into boisterous laughter, began to dance on the floor. "You can dance well," said Ashworth, "can you do something else equally well?" "Oh, I am a first rate hand for every thing," was the reply. "Well, then, let me hear you read this paper as well as you dance."

He took the paper, pulled the pipe from his mouth, ascended the old wooded chair, and began to read aloud, and with theatrical tones; but when he came to the words, "Jesus loves you! Jesus loves you! He gave up his life to save you," his voice trembled, he came down and placed the paper on the chair, remarking as he did so, "I would have been glad had I not read that, because it recalled to my mind better days."

After he had failed to read the paper through, the rest called forward one that was nicknamed by them "Jenny Lind." She was at the time drinking tea in a corner of the room. She earned her living by singing in the streets and bar-rooms. Jenny took the paper and read it through, and then returned, amidst great applause, to finish her meal. A crabbed man, with a snub nose and red eyes, said, "I thought that no one in heaven, earth, or hell cared any thing about us, but it now appears some one cares." "Yes," said Ashworth, "that paper is true; Jesus does love you. He died to save you; and I, his servant, have come here to tell you of his love. Now, which of you will first promise to come to the church for the destitute to-night?" They all laughed, and one said, "That is a fine joke!"

Failing to receive a single promise from the company, Ashworth placed his hand upon a thin man, who was trying with much care to part his hair before a bit of a broken looking-glass, and requested him to challenge the others. "Well done," said all, immediately, "if you have him, you'll have the worst one of the lot; we'd like to see Bill Guest in a church."

"Yes," said the man with a wooden leg, "if Bill goes, I'll go."

"And I," said the snub nose.

"And I," said the red shirt.

"And I," said Jenny Lind.

"And I, too," said the big spectacles."

"You had better mind," said Bill, "lest I astonish you."

But they all reiterated their willingness to go if he went.

"I'll go then," said Bill, "and let us see now which of you will turn coward."

Ashworth promised to call for them in season to lead them to the place of worship.

So he did, and found all the sixteen ready to follow him, no one showing the least desire to back out of the arrangement.

Ashworth and boy led the way, and the others followed them two by two. They attracted much attention as they passed through the streets. Some inquired if they were going to the rag-shops, and others shouted, "This beats all." But tears filled Ashworth's eyes, and his earnest prayer was, "O Lord, help me!" His congregation that evening numbered twenty-seven; and there are many reasons for believing that several out of that small band are now among the ransomed before the throne above.—*Ex. Paper.*

DO IT NOW.

We sometimes wonder if procrastination does not work more harm in religious matters than in any other; because the tendency to delay has greater scope in its affairs than in almost any others. It is certainly true that in nothing else is procrastination so dangerous as here.

You mean to speak to a friend about his soul. You have it on your mind to do it; but you are waiting for a more convenient season. It is hard to find him alone, and awkward to do it before company. You have found him alone once or twice, but somehow he seemed specially eager to talk about something else, or your courage failed. Take care of this delay. If this is a duty you owe him, *do it now*. To put it off is not safe for him, for he may die in his sin, he is surely day by day growing hardened in it; and it is not safe for you, you may lose your opportunity, and have to account to God for a duty unperformed.

You mean to repent yourself. You have long been intending to. Your attention has been repeatedly called to the subject, and you now fully intend to do so soon, but the day never comes. It is always "to-morrow and to-morrow." Some more convenient season flits its phantom before you, and keeps your salvation always at arm's length. Take care. It is not safe. God frowns. Death approaches. Christ grieves. The Holy Spirit mourns, and may withdraw. Do not put it off any more till to-morrow. *To-day* is the accepted time. To day he will hear, not to-morrow.

Reader if you have any duty to do, don't put it off to an uncertain future. Do it now, and then it will be done.—*Congregationalist.*

QUESTIONS FOR LIQUOR DEALERS.

BY PRESIDENT WAYLAND.

1st. Can it be right for me to derive my living from that which is spreading disease, poverty, and premature death through my neighborhood? How would it be in any similar case? Would it be right for me to derive my living by selling poison, or from propagating plague and leprosy around me?

2nd. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; which excited the passions and brutalized the mind, and ruined the souls of my fellow men?

3rd. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

5th. Can it be right for me to derive my living from that which accomplishes all these at once, and which it does without ceasing?

6th. Do you say that you do not know that the liquor which you are selling will produce these results? Do you know that nine hundred and ninety-nine gallons produce these effects for one that is used innocently? I ask then.

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchasers would not die of it?

8th. Do you say that you are not responsible for the acts of your neighbors? Is this clearly so? Is not he who furnishes the murderer with a weapon considered an accomplice?

If these things be so, and that they are so, who can dispute? —I ask you my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then should we not altogether abandon it? If any man thinks otherwise, and chooses to continue it, I have but one word to say: My brother, when you order a cargo of intoxicating drinks, think how much misery you are importing into the community. As you store it up, think how much curses you may be heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts revert to your own fireside, wife, and little ones, then look up to him who judgeth righteously, and ask yourself, my brother, Is it Right?

PILGRIMAGE OF PROTESTANT MONKS.

The monks of Norwich recently made a pilgrimage to the celebrated well of St. Walstan, at Bawburgh, whose waters are supposed to have wonderful properties. The "brethren," with the whole of their "regalia" in a cab, left Norwich quietly untill the city was left some distance behind them, and then, having robed themselves in gorgeous vestments, an acolyte bearing an immense brass cross, proceeded, singing hymns, to their destination. Before each village church, prayers were said, and by the time they reached the village of Bawburgh their numbers had increased to about seventy individuals, and the procession had an imposing appearance. Beneath a gorgeous canopy Father Ignatius, who was clothed in a gold and white satin cope, and surrounded by the "brethren" of the order, bearing a great variety of banners, and followed by three little children, bearing the banner of the guardian angel, proceeded to the holy well, where, with candles burning, censers swinging, and amid fumes of incense, the superior sang aloud, "We praise thee, O God!" the audience falling on their faces to kiss the holy earth, after which they were all sprinkled with the water, singing, "Sprinkle me, O Lord, and I shall be clean," etc. The well was then incensed, and a large number of candles lighted, and, after a short lecture by the "Father," vespers were begun, and the scene was very imposing, and doubtless, entertaining to the rustics. The services concluded, a perfect rush took place for the moss, and every scrap was torn from the well. The procession then returned to Norwich. It is understood to be the intention of the monks to visit all the "saints" relics in the country.—*Bury and Norwich Post.*

YOUTH'S.

CHILDREN OF SORROW.

Perhaps of all children in the world deserving our *pity* and *love*, none have, on our hearts, a stronger claim than the child of the *drunkard*. And yet is it not true that the sympathy of the wise and good is often turned from these because of the sin of their natural protectors? Children know not from how much sorrow and sin they are kept by having loving Christian parents. Let a few facts, which came under the eye of the writer, teach us lessons of gratitude to God, for giving us good parents and pious teachers.

On a cold winter's day, near the Gas Works of our city, outside of a wretched dirty hovel, stood a bright-eyed beautiful girl, six years old. Big tears were coursing down her cheeks as she uttered the plaintive cry, "Mother! Mother!" Two policemen were waiting at the door till this wretched mother put on an old cloak to go with them to the Watch-house. Her husband had been taken the night before, quite intoxicated. The sorrow on this child's face, her tears, her plaintive cry of "Mother!" I can never forget.

Mother and child were sent to the City Prison, many times after this, and a few times this child was seen in the Industrial School, when we had one. How my heart longed to take that dear child from this wicked mother, but she always refused. May God pity this poor child.

A DRUNKARD'S HOME.

On New Year's day, one of the coldest we have had for many years, in a dark room, where the sun never shines, was a poor sick woman, the fire was out, and the windows broken. She lay in bed, and her three children crept in to keep from freezing. Where was the father of these children? Gone off to seek liquor. Her wants were relieved, and friends and neighbors interfered, made her case known to the Directors of the Infirmary. Next day the wagon was sent, when mother and children were carried to the Hospital. Here they were washed, fed and clothed, and placed in warm comfortable rooms, all their wants were supplied. The poor mother, after remaining here four weeks, died. At the time of her death her husband was in prison; he was released to see his departed wife, but had no money to bury her, so she was buried in Potter's field by the city authorities. It is to be hoped she found peace, through believing in Jesus.

Where are the children? Who cares for them? Not the father. He is the victim of the bottle, and his affections have become imbruted. His neighbors call him a *brute* and Dr. Watts said of such people—

"Like brutes they live, like brutes they die,
Like grass they flourish till thy breath
Blasts them in everlasting death."

Was this father always so? By no means. His sorrowing wife told of the days when they had a good home, well furnished, kept their cow and chickens and had a nice garden, and her husband worked steadily at his trade; he then did not taste the intoxicating cup. Is this man bereft of feeling! Not at all. He has wept again and again over his sins, and once, with sobs and tears, asked me to pray for him. He feels and says he will go down to a drunkard's grave. May he cry to Jesus and be saved. His children are clean and happy, well fed and cared for; may they, in early life, cry unto God, "My Father, thou art the guide of my youth."

Let the dear children of our Sunday Schools be ever kind to the children of drunken parents; seek them out, wipe away their tears, and Christ will bless you.—*S. S. Missionary.*

HELPING EACH OTHER.

"See, mama, here's Jenny home again!" exclaimed Bertie Vernon. "We can have a nice play now."

"Did you not find your little friend at home, daughter, that you have returned so early?"

"Yes, ma, Maggie was at home, but I did not care to stay any longer this time."

"I'm so glad you've come back, Jenny," interrupted her brother, "for I wanted somebody to play with me. Let's build houses with my new blocks, will you Jenny?"

"Yes' if you would like that best, Bertie. But I want to tell ma about my visit first."

"Then I'll go and get my blocks all out. Please hurry and come, won't you, Jenny, for papa will soon be home, and I want to have our houses finished when he comes."

"I had a very pleasant time, ma," said Jenny, after her brother had left the room "but some of Mr. Gray's relatives came from a great way off, Maggie said; so I thought I'd better come home and go another time to stay longer. Maggie wanted, me to stay now."

"You did very right, daughter, to come home. You looked a little disappointed when you came in, and I was afraid you had not brought kind feelings with you."

"You always seem to know just how I feel, ma. I did feel a little disappointed at first, but I know too that Maggie couldn't help it, and I can go just as well another time."

"There, Jenny, will those blocks do? I couldn't find the rest," asked Bertie when his sister joined him.

"Yes, these will make two nice houses. Now we'll soon have them up."

"Do you think we can get them finished before papa comes?"

"Yes, I think so. I'll help you all I can, Bertie."

And so with kind words and busy hands the houses were finished."

"All done! I'm so glad you helped me," said Bertie, as he threw his arms around his sister's neck. "I don't think I've kisses enough to pay you for it, but I'll give you all I have to spare—there, I must keep one good big one for papa."

Mr. Vernon's step was heard in the hall below, and Bertie jumped up to go and meet him. In his haste he threw down a part of one of his houses. What was to be done? Papa had come, but the house was thrown over.

"Never mind," said Jenny, after a moment's silence, "it won't take long to put these few blocks up again. Come, don't cry, Bertie. You paid me so well I can work a little while longer for you."

Bertie smiled through his tears and gathered up some of his blocks.

"How good you are, Jenny, to help me all over again. I didn't mean to throw it down."

"No, I know you didn't, brother. I did feel a little cross at first, to think it had to be built up again."

"You didn't talk cross to me, Jenny."

"No, you looked so sorry about it I couldn't say any thing cross; and then as soon as I thought, I knew you didn't mean to throw it over. See its all up again."

"So it is. Now we'll go down stairs."

"It looks just as nice as it did before, don't it Bertie?"

"Yes, indeed it does. Do you want to show them to papa, Jenny?"

"No, Bertie, they are your houses, I only helped."

"I'll help you when you want to do anything, may I?"

"Yes you may, brother, dear. You've helped me to do right to-day."

"And you've been so kind to me too Jenny." As they reached the sitting-room door Jenny said, "Let us help each other to do right *every day*, Bertie. It's so easy to be kind."—*Sunday School Times.*

WHEN Daniel Webster lay upon his death-bed, and one quoted to him the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me;" he replied with energy, "*The fact* is what I want—Thy rod—Thy rod! Thy staff—Thy staff!"

THE PACIFIC

The Trustees are—J. W. Clark, Cyrus Palmer, E. D Sawyer, E. P. Flint, and Nathaniel Gray.

All Congregational ministers in the State will act as agents for the PACIFIC.

☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

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THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, September 8, 1864.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, " GEO. MOGAR, " W. C. BARTLETT, } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

An Experience and an Example of Christ.

* * * The hands of our Lord were hard with toil long before they scourged the money-changers from the temple. His face was embrowned with wind and sun long ere he lingered in the wilderness. The privations and hardships of a lowly life and a depressed condition were severe on him, prior to the day when he said, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." The inconveniences and annoyances of a life passed several years in a mechanical pursuit, that ordinarily affords neither constant employment nor steady gains, and in following which satisfaction can rarely be given, were sorely felt by him, before he went out to be harrassed and vexed by secret foes and open revilers. He was scorned and sneered at for his simple virtues, and made the subject of laughter among the vile for his strictness of conduct and fear of wrong, earlier than when he was ridiculed as a fanatical reformer. And in almost all particulars, he met, until he was thirty years old, the experiences of a poor and humble child, youth, and man; and also knew whatever peculiar forms of trouble, temptation, suffering, and painful hours, any youth and man has had to encounter and experience who has sought to lead a life of devotion, piety, and faith, in the midst of a depraved, degraded, and dissolute population.

And because he had met with these forms of human trial, in the days of his flesh, and risen superior to them all, he became a fit instructor of the ignorant and weak, and of them that were out of the way. He came close to them, he touched them, and there was a magic force in the touch. It thrilled them, it quickened them into life. They rose to their feet, they stood erect, they walked and leaped, praising God. It was such a force as they had never felt before. It took them willing captives. It transformed them. They felt in themselves that they were new-made. And all this was because a perfect man, and yet a real man, had come nigh to them, to show them what they might also become, and to lend them his help. The example of Christ was and is powerful, because he really lived and felt as a man, and actually underwent all his experiences in a natural way. He was truly one of the race, and not simply a person in the shape of man, a being veiled and masked, come to the earth with a design to set an example, and show men their possibilities, without being able to point to his own history for an illustration. An angel might come to the earth, and, in the semblance of man, seem to do and feel all that is human, and might give all good counsel, yet his example would have small force in it, because it would not be that of a man under the actual infirmities and limitations of a human state. He might pass for a shadow, pleasing and beautiful, but not for a substance, moved and brightened. He might be a teacher, he could not be an exemplar. But Christ, being a man, his life being shaped out of the genuine material of manhood, can be an example, and that example *can* have a formative and reforming power, because it wields electic forces, explodes the deadly vapors that oppress the heart, awakens the dormant energies of the soul to activity, and centers them to their respective poles of right action and a living faith.

The particular example now in mind has a force and meaning for our readers. It is for you, because you are human; for you, because you are fallen under sin, as he was not. Christ was regularly, habitually, a man of worship and devotion. He was so, because he had need to be so; and your needs are greater and heavier than were his; and so you are urged by his example, and your own peculiar moral wants, to the custom he had of going to the house of prayer each Sabbath day. Let Christ teach you what you ought to do in the matter of worship and devotion. Be ye not of the number that are ever prating of Christ—of Christ as a moralist, a philosopher, and a reformer—but who know nothing of Christ as the author of faith, the mediator, the Savior from sins! Be not of those that profess admiration of Christ for every thing in him and of him, but the religion he founded; who seem not to know that the religion of Christ is the basis of all that was lofty and godlike in him, the source of all those virtues that led him to go about doing good.

Men may make professions, and talk grandiloquence, and express raptures, yet, if they have not the spirit of Christ, they are none of his. It is vain for men to say to him, Rabbi, Rabbi, if they do not his will, nor walk in his steps. And if men do not follow Christ in the ways and habits of his worship and devotion, they are not likely ever to do him more than lip-service, nor to be themselves better than whited sepulchres.

AN exchange says that it is surprising to see how largely the new school body is a New York institution. 49 per cent of its ministers, 42 per cent of its churches, 55 per cent of its membership, 51 per cent of its Home Mission receipts, and 65 per cent of its Foreign Mission receipts are from New York. New York seems to sustain a singular relation to N. S. Presbyterianism that all New England does to the Congregational churches of the United States.

A Plea for Sectarianism.

There seems to be a horror of sectarianism on this coast. Among us are some whose chief business is to lift up holy hands in deprecation of sectarianism. Our pharisees are men who stand up before great audiences and say: We thank thee, God, that we are not as other men are, sectarians, bigots, or even as these evangelicals. We thank God we are not even Christian. To be thought a sectarian is a terrible calamity. Even when a man modestly confesses that he is a Congregationalist, Presbyterian, Methodist, or Baptist, he takes the greaetst pains to cut short his confession by adding: I would not have you think I am a sectarian. Oh, no! dear souls we would not for the world think so unkindly of you. When, moreover, persons have volunteered of late to defend, in the columns of our secular journals, the propriety of a Christian, as distinguished from a Sanitary Commission, to labor among a million for whom Christ died, they have somehow been exceedingly sensitive about this epithet. They seemed in a grieved tone to say: It is too bad of you to give us that name—any name but that.

We confess we have had ourselves some little objection to being thought worthy of such a designation. But we have heard so much said against this quality of character, that of late our sympathies have been called out in its behalf. We always did get a kind of liking after a while for any thing, or any body, that was all the time cried down. When the politicians used to make such a hue and cry about the "abolitionists," we came to like that title. It grew to have sweetness. So, though at first, we loved to class ourselves among the liberal and large-minded of the community, yet lately that class has grown so numerous, and they put on so many airs, and have such a complacent contempt for the other sort, that we begin to fancy the other sort best. When our soldiers first began to visit the mansions of the South, they would hear the women saying to one another: "Is them the Yanks?" There was so much derision and spite in the question that perhaps it was no wonder that occasionally a soldier should blush not to own that name. But time wore away the first impression of the word. And now the more derisively the name is used the more our boys like it; and "Yanks" may come to have greater nobleness than even Yankee had before. And if our people do not stop talking and writing down sectarianism, it bids fair to take a queenly place among the virtues. The people will come to demand a new version of the Scriptures, which shall read: "and now abideth liberality, charity, and sectarianism, but the greatest of them is sectarianism."

But even if the popular demand should not go so far as this, and, for the credit of Greek scholarship and nice discrimination, we hope it will never go quite so far; nevertheless we are quite of the opinion that the result of the reaction will be such as to give sectarianism quite an honorable place in the catalogue of the "isms."

It ought to have an honorable place. It may have taken on a disreputable odor from human nature unsanctified. But in itself it simply characterizes the devoted adherence by which one holds to a sect, and pushes forward the interests of a sect. Time and again in human history it has been the glory of men to labor, and suffer, and die in the interest and services of the sect. In the days of Paul Christians were the "sect every where spoken against." Paul himself was of this "very straightest sect" of Christians, as he had been of the Pharisees. We could go so far as to say, "if any man preach any other Gospel unto you than that ye have received, let him be accursed." John was a sectarian. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Augustine, and Luther, and Calvin, and Whitefield, and Wesley, and Edwards, all the greater leaders in the Church, have been distinguished by their devotion to their sect. If we go out of the Church, which is built on the Divine and eternal Sonship of Jesus Christ, we shall find that Socinus, and Channing, and our own King were sectarians. Dr. Bellows is as devoted to his sect as ever a Xavier was to the society of Jesus. All movement and reform almost begin with sects, and those who push them forward are sectarians.

It is possible—alas! it is common—for one to exalt his particular truth to a disproportionate place, to fail to see the truth which other men hold, to confine his sympathies, reading and intercourse, to the people of his own stripe. That is sectarianism befouled with human selfishness. But when a truth, though it be a small one comparatively, has been widely ignored, it is necessary to bestow more attention upon it than would be bestowed otherwise. Moreover when men agree in most things, it is proper and inevitable that they spend more than the proportionate time upon the few things in which they differ. It is fashionable to call this devotion to small differences narrow. It may often be narrow. But not necessarily so. It is quite as fair to call the Liberalism so much talked of, stupid, ignorant. Often this is its character. A man, who is not sharp enough to see a difference, may quite easily shudder at the zeal of one who does see it. That is a cheap liberality. For our part, we love to see a man, when he believes anything, act as if he believed it. It is none of his mission to wait till other men believe it. His mission is to affirm, and proclaim it with all positiveness and fervor. If it is only the difference between the polity of the Congregationalist and the Presbyterian, we do not think it anything to a man's credit to say he likes one just as well as the other. But when the difference is that vastly more fundamental one as to whether God has indeed spoken to and redeemed the world by His Son, and by his Son alone, then if the millions who hold that faith are a sect, number us by all means with the sectarians. If the spirit which is jealous for the honor of Him whom the Father loved from the foundation of the world, and aflame with the love of the souls whom that Son redeemed, and steadfast in the truth which that Son taught, is sectarianism, then God baptize us with it more and more.

Office Discourses.—No. 38.

TEXT.—1 Chron. 29: 5. "The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers."

Introduction.—Artificers are makers or manufacturers of things invented or contrived. They embody, in some kind of material, some thought of an intelligent designer. All mechanics are therefore artificers—although the term has been rather confined to such as work in metals and their products. All mechanics are, in some sort, builders, although architecture is a department by itself. Yet some one's thought is built into every structure, however small; not to say the operative's muscle, nerve, and brain are built into the same thing. Now the Maker of all things is designer, architect, builder, artisan, and finisher, all in one; and, in a sense, God has built himself into every thing, and is owner, by propriety, of all the results of his skill. And every other being has some proprietary interest in that upon which he has spent his time, toil, tact, and taste, till he parts with it.

Argument.—1. There is a demand for artificers. In a barbarous state of society every man is his own factotum. But in civilized lands industries are organized into departments, and skill and training become powers. Every man is supposed to be an expert in some business, and every other person to be in need at times of his particular experience. Accordingly, the man of skill is always wanted, and the artisan who has a good hand, a fine eye, and fertile brain is a kind of king in his craft. He is looked up to; he is sought after; he is wanted every where; he can do things which none else can. From the making of a telescope to the forming of a needle, the man who has the mastery is a necessary man, and not below any other. He does work like that which God is doing every day.

2. Artificers must have materials and instruments. It is not every one that uses a tool well that can make his own tools. Given the materials in the rough, and the artificer in the rough, and nothing comes to pass. But the artificer, being refined and trained, out of materials given, can shape his instruments, and then shape his ends. Having instruments, he searches for materials, and finds, singularly enough, that every thing his senses reveal belongs to his vocation, and is pliable in the hand of art. But while he is overwhelmed with abundance, he has not at hand just the material which he can easily manage. Tools, timber, and skill cannot always produce what is wanted.

3. Artificers are under limits, within metes and bounds. The kind of material and the quantity of it are beyond their power. They can only fashion such as they have. "Gold is for things of gold," and copper will not do. Sometimes it must be very fine gold. Artificers can only promise to do their best with the materials furnished them, and the tools they can use. Some have fancied that God was only a great artificer, making worlds and beings out of that matter (as old as himself) which he found lying loose in the universe, or the chaos. God is an artificer, no doubt, but he can do more than shape the matter he finds, more than invent and fashion instruments—he can furnish himself with his own material, of just the quantity and quality he desires. While mechanics may be rightfully honored, and may be justly proud of their works, they should not forget under what limitations they are placed, nor how clumsy are the products of their skill, as compared with the works of God.

Remarks.—1. It is every one's duty to be an artificer, and make something from brain or muscle, gold or silver, iron or wood, or other material—something he will not be ashamed to put his name on.

2. In an important respect a sermon is the work of an artificer, and requires mechanical labor. Yet some mechanics will call a loose, rambling, ranting talk a sermon! A carpenter might as well scatter the necessary lumber over a lot, promiscuously, and then call that a house. Scraps of leather in a heap are not a boot, though the leather be good in quality and sufficient in quantity.

3. The artificers are having an ovation. Let all visit the Industrial Fair, and see what wonders are wrought, what progress is made, and think how much is not yet done.

Editorial Paragraphs.

THIS reveals a bad state of things in Harvard College:

The Senior class just graduated, numbered ninety-six members. Of the whole number sixty-one smoke, eighty drink, fifty-seven smoke and drink, four smoke but do not drink, twenty-three drink but do not smoke, and twelve neither drink nor smoke."

—The Maine Liquor Law is still enforced in the "Dirigo" state. The last legislature made the prohibition to extend to lager beer and ale. At Lewiston, Bath, and Skowhegan the local authorities suppress the sales rigidly. At Waterville the college boys cannot buy any strong drink.

—An estimate has been made that in the town of M—— N. Y., containing two thousand people, $20,475 was drunk up in liquor, and $7,052 80 in ale, more than was needed for mechanical or medicinal purposes. A curious man estimates that this sum would have supported five pastors, the principal of the academy, three assistant teachers, twenty-five common school teachers, two colporteurs, a large number of newspapers for a reading room, lyceum lectures, provided teaching and preaching for the county alms house, supported fifteen students at the academy and two in the theological seminary, besides some money left in the treasury.

And we estimate that a town of that size in California would drink up in one year enough to pay all the running expenses of a first class college.

—All the expenses of Mt. Holyoke Female Seminary from the salaries of the teachers down to the butter and salt on the table, were paid out of the receipts of $80 each from the pupils, $80 in greenbacks. Think of that Californians, who pay $400 for your daughters in gold.

"OUR OWN CORRESPONDENT."—The *Bulletin* of this city must have at Honolulu very un-American and disreputable correspondents. We give the following specimen:

"Unvarnished truth will tell you that Hawaiians are totally unfitted by education and training, for the possession of the privileges of the ballot, the trial by jury or to sit as law makers, although they have possessed these rights for the last 12 years; that the long list of church members is, alas! a long list of hypocrites and missionary-deceivers; that the free schools, so lavishly supported by government, are too often the schools of vice instead of virtue; and that the ability to read and write well is an invariable accomplishment of the lazy vagabonds, who, educated at the seminary established by the mission, swarm like locusts devouring the substance of the industrious."

We submit that such wholesale assertions as these are not fit to be printed in an American journal. They bear on their face the evidence of proceeding from a mind, which bears no sympathy with free institutions, and no appreciation whatever of missionary labors. And yet this, and such as this, is from "our own correspondent." This is the style of information which it is prepared to give in regard to the late movements in the Islands.

But it is not well known that the king, who has now consummated his project of destroying the constitution, lives and rules in the spirit of heathenism, that he is himself utterly without character: that all the changes which have been taking place have had the effect of displacing Americans and substituting foreigners and making British influence paramount where it had no right to be paramount: and does this American paper choose to help on this process? We have had no patience with the attacks made on the *Bulletin* by a morning paper, as if it were an organ of John Bull, but if this Honolulu man is its "own correspondent," we begin to have some uncomfortable suspicions.

Editorial Correspondence.

Sea-Side Letters.

DEAR PACIFIC:—Among our school boy recollections is one of half dreaming over a crude atlas, and occasionally tracing the outline of the Pacific coast. There was no sign of the bay of San Francisco. Monterey bay was better known, because whalemen and hide-droghers occasionally resorted thither for cargoes and supplies. Who of us then had the most vague idea of ever living on this far off coast? Was it not enough that we had *seen* men who had been here and returned safely; men, who with a few bales of flaming red prints, bartered for cargoes which made them magnates among merchant princes? One of them we remember, who, though rich and retired, never could throw off his sailor lingo. Often he set the sleepy villagers agog as he drove his "one-hoss shay" through the main street without reins, guiding old "Don" with a long stick, and "navigating" with "a-port your helm," "starboard now," straight to the village town, where flip and the latest gossip were the principal entertainment. Besides the Parson, Doctor and 'Squire, there was no greater man than this bluff old salt who had been to "furren parts," and in exchange for a little cloth and a few trinkets, had brought home the hides and horns (for aught we knew) of the very bulls of Bashan. These were "good old times." The dull, tumble-home drogher, has given place to the swift, jaunty-rigged skipper, whose weekly manifest tells the story of the advance of civilization and the growth of commerce. The missions have dwindled into insignificance. No hospitable padre now has the ability to give the weary traveler a fresh horse for a jaded one. But towns have been built, steamers hiss and vex the bays and rivers, long gaunt clippers glide to and fro, airy and white as summer clouds. And the roar and tumult in all the avenues of trade, is the rising hail to the new era.

But is all this only to crystalize in a hard stony materialism? Where are the poets of the new empire? Where are the painters, sculptors, and their patrons? Where are the princes who endow colleges, found libraries, and establish munificent charities? The club-house flourishes; but the college begs for an existence. Think of it, ye rich men, sired amid the snows and granite of a land jubilant that her institutions—the college, the church and the school house—made MEN. Lacking these things, what is to become of this rising army of miniature men and women, now more than an hundred thousand strong? Our children—yours—with no memories like your own, and with no promised heritage like yours?

One of "us" has just binted that we have exhausted the sea—not yet, by any means. But yesterday a Mexican lad came to the door with a basket of odd fish, which he called *baracootas*. Neither we nor our ten-year-old, who is posted, ever saw the like out of salt water. If a fresh water lake full of "pike" had burst and gone down to the sea, fish and all, we should have a satisfactory explanation. They were about two feet long, with elongated duck-bill heads, slim bodies, sharp teeth, and altogether the most piratical fish we have ever seen. They run in shoals, are taken in skiffs under sail, by trolling. They are not equal to the blue fish, but certainly have many of their characteristics. Long live the "baracootas." Herring in great numbers are having their run along the coast. These are identical in shape and size with the smoked herring of commerce. Mongolian John usually comes down at this season, and fills up his queer looking lugger with these, or with sardines.

Abalones cleave to the rocks; and that lowest, but not least interesting form of animal life, the sea anemones, abound in the rocky pools, spongy, unfolding at the top like a vase, closing quickly at the touch, tempting the naughty boys to drop in a stone—but if a mussel, the numerous tentacula claw over it in a moment; and soon thereafter the empty shell is thrown out, showing, notwithstanding the imputations of the boys, that they know what is what. And this chalk cliff on which you stand, jutting out from the land, with a bleached and picturesque baldness, what is this but the tomb and the monument of myriads of minute shell fish, in which the whale and the saurian have been embalmed.

Yonder, where the surf frets the shore and pencils a dark line of kelp, look for the starfish and limpet; and better yet, for mosses in ultra-marine and carmine and purple, which blend in such royal wreaths as no florist can match from his garden. These are but waifs thrown up from the tropical gardens of the great deep—flowers and leaves which the storms pluck off and the trade winds bring to the land. But what of these unseen gardens where lilies bloom by cases of corral and the sea palm shoots up from the ooze, and ferns make arches for romantic fishes? When you and I take a walk through these gardens, remember that you are to take along a stick to punch the nose of any intruding shark or sneaking sea serpent.

A noble-hearted neighbor—himself an invalid, who loves the sea, as all true men do—not long since made us happy by the bestowment of an old marine glass. It has seen service, as the battered case partly wound with a spun yarn well attests. The ancient brass has a verdigris look, as though it had doubled Cape Horn scores of times. How many times has it gladdened the heart of Jack as from the maintop, through this tarnished cylinder, he first sighted the headlands. It is good for much service yet. "Day or Night" is the significant mark 'graved on the case. As the shadows lengthen, we go out on the balcony for an observation. That white speck looking like a gull, wide off where the sky meets the water, is a brig well down in the hull, working up from San Pedro, freighted with pipes of wine, and sacks of precious ores; and that schooner coming round the headland from the north, swift as a race horse, with every thing drawing, alow and aloft, is the Adams, the sauciest, fastest craft in all the coast fleet. We once suggested to the mate that as the A. had made well nigh a thousand trips to and from this port, she ought to come in to port by instinct, or the mere force of habit. The man of ropes shifted his quid a little, and drily remarked that she would do just that thing if some one would go a little ahead and shake an empty lime barrel at her.

But the shadows deepen—a moment since and the mountain across the bay flamed as with burnished gold. Now it has taken on a mantle of purple, as though the grand old giant were camping down for a good night's rest. That flicker like a fire-fly low down by the shore, is from the Monterey light-house. Beyond is Carmel—of the later prophets. The mountain fades into the night. But for you and for me let us hope that Beulah is not far off. B.

SANTA CRUZ.

Laymen Called to the Field of Missions.

To elevate all nations requires a great variety of laborers.

A missionary goes forth to a barbarous nation, and locates himself in a village of four thousand souls. He learns the language of the people, and soon succeeds in giving them a superficial knowledge of the great truths of Gospel. God blesses his labors. The people throw away their idols;—many sincerely embrace the Lord Jesus; and the community at large acknowledge Christianity as the religion of the land.

Now, a superficial thinker might imagine that the work of elevating the people was almost done, but in truth it is just commenced. The missionary looks upon his people, and wishes them not only to be Christians in name, but, to exhibit also intelligence and good order, purity and loveliness, modesty and enterprise;—in a word, a deportment in all respects consistent with the true religion of Jesus. But what is their state? The government is despotic, and all the principles of its administration are utterly at variance with Scripture and reason. This takes away all motives to industry and thrift. Then again the people are ignorant—have no mental discipline—no store of useful knowledge; but their minds are marked with torpor, imbecility, and poverty of thought; whilst at the same time, they are *full* of groveling ideas, false opinions, and superstitious notions, imbibed in childhood and confirmed by age. The children too, are growing up in ignorance of all that is useful and praise-worthy. Entirely uninstructed and ungoverned by their parents, they range at large like the wild goats of the field. The people know not the simple business of making cloth, of working iron, or of framing wood, and have but a very imperfect knowledge of agriculture.

Of course, men, women, and children are almost houseless and naked—destitute of every thing but the rudest structures, the rudest fabrications, and the rudest tools and implements of husbandry. A large family herd together, of all ages and both sexes, in one little hut, sleep on one mat and eat from one dish. From irregular habits and frequent exposure they are often sick, and, with the aid of superstitious quackery, sink rapidly and in great numbers to the grave.

The missionary looks upon his four thousand villagers, though nominally Christian perhaps, yet still in this state of degredation and ignorance. He sees that to elevate them requires the labors, not only of a preacher of the Gospel, but the labors of the civilian, the physician, the teacher, the agriculturist, the manufacturer, the mechanic, and the artist. Can all these professions and employments be united in one man? Can one missionary sustain all this variety of labor? Yet all these departments of labor are absolutely indispensible to the improvement and elevation of society. They are necessary in a land already Christian. Still more indispensible are they in raising up a people from barbarism.

Teachers are needed to raise a people from barbarism, and the simple but efficient means of common schools must be every where diffused, and higher schools too must be established and vigorously conducted. To teach the hundreds of millions of adult heathen in week day schools and in Sabbath schools, and more especially to instruct and train the hundreds of millions of heathen children and youth can not be done by a few hands. We forbear to make a numerical estimate. Any one may estimate for himself. The number must be very great, even though we look upon them as a commencing capital, rather than as an adequate supply, and expect that by far the greater part of the laborers are to be trained up from the heathen themselves. There is no avoiding the necessity that men should go forth in great numbers to manage and instruct schools. It is preposterous to think of imposing all this labor on a few ministers of the Gospel.

Physicians are needed. They are needed to benefit the bodies of the heathen; for disease, the fruit of sin, is depopulating with amazing speed a large portion of the heathen world. The nations, many of them at least, are melting away. Let physicians go forth, and whilst they seek to stay the tide of desolation which is sweeping away the bodies of the heathen, let them improve the numerous and very favorable opportunities afforded them of benefitting their souls. The benevolent, sympathizing, and compassionate spirit of Christ led him to relieve the temporal sufferings of men, whilst his main aim was to secure their eternal salvation. Unless we show by our exertions a desire to mitigate the present woes and miseries of men, how shall we convince them that we truly desire their eternal welfare. Physicians must throw their skill in the healing art at the feet of the Savior, and be ready to use it when and where he shall direct. The number who should go to the heathen cannot and need not be named. It is sufficient to say, that one pious physician at least could be advantageously useful, and fully employed in every congregation of heathen.

It is unnecessary to remark that *printers*, *book-binders*, and *book-distributors* are needed in great numbers to carry on the work of the world's conversion.

Commercial men also, actuated by a benevolent and disinterested spirit, might develope the resources of heathen lands, and apply them in a wise manner for the benefit of those lands; promote industry and afford the means of civilized habits; increase knowledge by expediting communication; and in this way indirectly, though efficiently, aid the progress of the Gospel. By exhibiting also in their dealings an example of honesty, uprightness, and a conscientious regard to justice and truth; by showing practically the only proper use of wealth—the good of men and the glory of God; by conversing daily with individuals, as did Harlen Page and Norman Smith, at their houses, and by the way-side, on the great subject of the soul's salvation; and by presenting in themselves and in their families examples of a prayerful and a godly life, they exert a powerful influence, and perform a very important part in Christianizing the world.

There is also much need of *farmers*, *mechanics*, *manufacturers*, and *artisans*. They should go forth like other laborers in the field, *not with the selfish design of enriching themselves*, but with the disinterested intention of benefitting the nations. Private gain must be kept strictly, carefully, and absolutely *subordinate*, or immense evil will be wrought and no good be done. They should be men who cheerfully throw themselves and their property on the altar of *entire consecration*, with the *lofty design* of doing good to the bodies and souls of their fellow men. Unless the various useful arts and occupations be introduced how is the land to be filled with fruitful fields, pleasant dwellings, and neatly clad inhabitants? And to introduce these improvements *men must go forth for the purpose*.

S. DIBBLE.

[To be Continued.]

Missionary Items.

Dr. William Goodell of Constantinople, has published a volume of Turkish sermons with a farewell address, after over forty years labor... Nine persons have been received to communion during the last year at the Gaboon mission, W. Africa....A church has been organized after five years toil, of five members at Bikis, E. Turkey ....A blessed reviving is in progress at the Nestorian mission....A years gain to the churches of the A. B. C. F. M. is thirteen members....The missionaries of the Am. Board, have commenced a station at Pekin....Mr. Sturgess on Ponape Island, Micronesian mission, received in January sixteen members to his church there.... Mr. Bingham finds pleasure in believing that the king and queen of Opaiang, in the same mission, are true disciples. The king gave up the tobacco trade with all its profits.

Appalling Calamity.

The river steamer, *Washoe*, exploded one of her boilers about ten o'clock, Monday night, a few miles above Rio Vista, on the Sacramento. This was the upward trip—the *Chrysopolis* being ahead of the *Washoe*, and the *Antelope* considerably behind her. There were on the *Washoe* one hundred and fifty-three passengers, thirty officers and men. The killed were about fifty. Fifty more were badly wounded, or scalded, so that most of them will die. Another fifty were injured less severely; and only about thirty escaped entirely unhurt. The boat was much shattered, of course, by a shock so destructive of human life. We do not know whether the boat was on a race or not, nor where the blame rests. But it is dreadful to think of such a catastrophe, how much more agonising to witness the scene!

RELIGIOUS INTELLIGENCE.

Pacific Coast.

PRESBYTERIAN CHURCH ON LARKIN STREET—REV. J. D. STRONG, PASTOR.—This church was dedicated on Sunday last, the Rev. Dr. Wadsworth preaching the sermon, and the Rev. Messrs. Sawtelle, Beckwith and Clark assisting in the services. The house was well filled with an appreciative audience. The religious services ended, a statement was made concerning the financial condition of the society by Mayor Coon. The whole expense of the edifice, including lot, was $10,000. Of this sum something over $5,000 had been already paid. A collection was taken, which apparently brought in a handsome sum.

Y. M. C. ASSOCIATION.—A lecture was delivered before this Association on Sunday evening last by the Rev. C. B. Wyatt in Trinity Church, Pine street. There was a fine audience, composed largely of young men. The subject of the reverend gentleman's discourse was, "The Passions, their Counterpoise in the Moral Nature and their Rule in the Gospel," as based on Samson's riddle to the Philistines. The attention of the congregation was firmly held to the end of the long service.

The next lecture will be delivered by the Rev. J. D. Blain, in the Howard street Methodist Church, on next Sunday evening. Young men and the public generally are invited to attend.

—Rev. Dr. R. Patterson made a farewell address to the ladies of the Christian Commission at Union Hall on Friday evening last. He returned to the East on the last steamer. The Doctor received a beautiful silver pitcher, valued at $200, the gift of his friends. He has commended the Christian Commission cause to us by his fervent speech and genial intercourse, and carries back with him the more than kindly feeling of our ministry and churches.

OUR CALIFORNIA VOLUNTEERS.—A private letter from one of the volunteers stationed in Arizona has been furnished us, which gives the following with respect to the want of religious services. Cannot a Chaplain be found, or is he not wanted?

* * * We have labored under a great disadvantage in a moral sense, our officers having but little respect for the Sabbath; no Chaplain, no opportunity of attending divine worship, and having the same duties to perform on the Sabbath as on any other day. Do you wonder that the morals of the California troops are below par?

Since I left San Francisco I have not attended church but two or three times, simply because there was none to attend.

I fear I have grown cold in religious interest. I have tried to keep on the right side, but have had no encouragement except in prayer.

But never say despair, though I feel that I want the consolation of some Christian friends. R.

REV. P. Y. COOL.—The loyal people of Santa Cruz recently made a righteous raid on the house of this loyal clergyman, and presented him with $180 in cash.—*Sentinel.*

DEDICATION AT SAN JOSE.—The new Presbyterian Church was dedicated to religious service on Sunday, August 28th. A large audience was in attendance, the Baptist and Methodist societies both adjourning over for the occasion. The dedication sermon was preached by Rev. Mr. Walsworth, of Oakland. The church was in debt about $8,500. At the close of the services, an invitation was made to the friends of the church to "shell out," when the sum of $3,575 was raised on the spot. This leaves a debt of $5,000—a mere trifle—on a house worth $25,000.—*Mercury.*

—It is understood that the Presbyterian Church in Oakland have given a call to the Rev. L. Hamilton, of San Jose, to be their pastor.

—As the post-office of the Rev. A. Fairbairn is now Bloomfield, Sonoma county, correspondents are requested to address him at that place.

—The new ocean steamer *Sacramento* arrived Wednesday morning. She is very welcome; and her clerical passengers are also welcome. We greet them. We wish them health and joy.

Eastern and Foreign.

Congregational.

OF seventy-seven members received in a single year to the church at Northfield, Minn., fifty of them by profession, fourteen were *immersed*. We should rather have been simply *baptized*.

—At the Mount Holyoke Female Seminary forty-seven young ladies graduated, only two or three of whom are without Christian hope. Who can estimate the value of such a school? Of 112 unconverted at the opening of the year in a school of 275, fully eighty-five gave evidence of a change.

—Rev. E. W. Gilman has been called to Stonington, Conn.

Presbyterian.

A NEW and fine church is to be built in London, five minutes walk from West Minster Abbey, as a memorial church of the West Minster Assembly of Divines.

—A convention of O. S. Presbyterians was to be held in Chicago on the 24th. ult. to consult with reference to educational enterprises in the North West.

Letter from the Sandwich Islands.

HONOLULA, August 12, 1864.

EDITORS PACIFIC:—Since my last, our extra Constitutional Convention has made considerable progress in the bloodless, but disastrous, revolution, of which I have given you the preliminary stages.

On the 22d of July two of the delegates, sons of Protestant missionaries, and themselves ministers, settled over native congregations, felt it their duty to leave the Convention, now that it had virtually determined to proceed to discuss and adopt a new Constitution. I send you a copy of their joint protest, which, in few words, sums up the objections of the thoughtful, law-abiding ones to this wholely unprecedented measure. Rev. H. H. Parker is pastor of one of our metropolitan churches, and is becoming justly celebrated among us for his remarkable eloquence and power in the native dialect. Rev. O. H. Gulick is settled at Kau, Hawaii, and is the principal of a female seminary, recently opened

under the auspices of the Board of the Hawaiian Evangelical Association.

Nearly all the articles of the proposed Constitution have passed through a second reading. The results may be briefly stated as follows:

That clause in the first article stating that all men are born "free and equal," has been expunged, thus striking the key-note to this whole affair. An attempt to limit the freedom of speech and of the press failed. A clause providing that the people may instruct their representatives has been stricken out. An attempt was made to take away the right of trial by jury in civil suits, but it was only consented to in cases involving less than fifty dollars. It was proposed to give the Cabinet freedom to draw from the treasury in the interval of sessions of Parliament, without appropriations having been made, "when unforeseen emergencies shall arise;" but this was abridged. The election by ballot of members of the House of Commons was abolished in the draft submitted by the ministry, with the purpose of having only *viva voce* elections, thus to a very considerable degree enabling the ministry to control the elections among so timid a people. But the delegates refused their assent, and the right of ballot was restored. Two of the King's Ministers are to sit in the Lower House; and, if the experience of this Convention from the presence of the King's ministers is a fair precedent as to the results, we may well deprecate the provision. Especially, when coupled with the next provision, that members of the House of Commons are not to be paid by the length of time, but simply one hundred and fifty dollars a session, does it give the ministry every opportunity of worrying out any Legislature not disposed to accede to its propositions? It has also passed the second reading, that no one shall be eligible to the Representative House unless the owner of five hundred dollars of property, or having an income of one hundred and fifty dollars. This is unlike the old Constitution, which had not the least property qualification; and it is but one of the many steps by which the "Kanaka" is being trodden down.

For several days the Convention has been discussing an article providing a property qualification for voters. This has been strongly resisted by the delegates, as a direct abridgement of the rights of their constituents, and has as strongly been urged by the ministry and nobles. At last many of the native delegates began to comprehend the tendency of the whole scheme, and have their fears aroused. This has been the more rapidly developed from the treacherous manner with which the ministry have prosecuted this matter from first to last. Boldly has more than one native delegate said in Convention that this was not the kindness the people had been led to expect.

On the 10th, His Majesty informed the Convention that unless they accepted this article he would propose an entire remodeling of the Legislative branch of the Government. Undaunted, however, a large number of the delegates both yesterday and to-day have voted against the property qualification for voters. Whether, rather than run the risk of losing a House of Commons altogether, the delegates will accept a property qualification is uncertain. Meantime the natives are being schooled into a knowledge of their rights and of their value, as never before; and popular feeling among the natives is fast deserting the chiefish side; and those from foreign lands who are assisting in these arbitrary measures are already beginning to be judged as the future will judge them.

We do not, and can not, yet see all the results of this struggle, but it is becoming more and more palpable to all that the missionary influence is the principal bulwark of the rights of the people—so palpable that His Majesty stated in Convention, this week, that a property qualification was necessary for the sake of limiting that influence, by limiting the number of those who could be so influenced. The "Kanaka" cannot be successfully beaten down without first weakening the influence which has brought him up from a degradation inconceivable to strangers. An Englishman a few days since, in view of the present struggle, remarked that the missionaries had at least taught the people to think.

Let all who love the Sandwich Islands pray that all may be overruled for good to the nation and the Church.

Yours,

PROGRESS OF THE WAR.

The news of the week is important. Fort Morgan, the only remaining rebel fort at the mouth of the harbor of Mobile, has fallen into our hands, together with all its garrison, guns, and munitions of war. Gen. Page, its commander, however, seems to have done his best to render the capture useless to us, even after the white flag was raised. Farragut, in his report, comparing his conduct with that of Col. Anderson, who commanded at Fort Powell, says: "From the moment when the white flag was hoisted he scrupulously kept every thing intact, and in that condition delivered it over; whilst Page and his officers, with childish spite, destroyed the guns which he said he would defend to the last, but which he never defended at all. He threw away or broke the weapons which he had not the manliness to use against us."

The sum of Farragut's operations around Mobile for a few weeks past may be thus stated: He compelled the enemy to evacuate one fort, has taken two others with their defenders, including 1,500 prisoners and 100 pieces of artillery, has captured the boasted rebel ram Tennesse, with other ships of war, and turned them against the enemy, has penned up three English blockade-runners, and all at an expense to the army of one man killed and ten wounded, and to the navy, the loss of the Tecumseh and a part of her crew, with a few other causalities.

But the greatest success which it has been our good fortune to chronicle for a long time, is the capture of Atlanta by Gen. Sherman, and its occupation by our troops. The rebel Gen. Hood had collected a large force of militia, mostly old men and boys, who would serve a purpose behind entrenchments, but would be worse than useless in the open field. Gen. Sherman, therefore, with his usual skill, formed a plan to draw him out of his fortifications. Leaving one corps in front to watch the enemy, he marched with the balance of his force, provided with twenty days' rations, to the rear of Atlanta, and placed himself on the direct line of Hood's communications. The movement was a great success, Hood being obliged to evacuate Atlanta, which our troops immediately occupied. Since the capture of the city, a heavy battle has been fought, in which Sherman was largely successful, capturing over a thousand prisoners and ten pieces of artillery. Fourteen pieces of artillery and a large quantity of small arms were left by the enemy in Atlanta. They were compelled, moreover, to destroy seven locomotives and eighty-one cars, loaded with ammunition, small arms, and stores. Gen. Sherman closes his official report of the capture of Atlanta, dated twenty-six miles north of that place, as follows:

"The army retreated south. We have followed him to his hastily-constructed lines near Lovejoy's station. Hood finding me on the only road that could supply him, and between him and a considerable part of the army, blew up his magazine in Atlanta, and left in the night. The 20th corps, Slocum's, took possession of the city; so Atlanta is ours, and fairly won. Since the 5th of May we have been in one constant battle or skirmish, and we need rest. Our losses won't exceed 12,000. We have over 3,000 rebel dead and wounded, and over 1,500 prisoners. SHERMAN."

On the other hand, the rebel Wheeler with his cavalry has been operating upon Sherman's communications in the vicinity of Nashville, but at last accounts was being driven off by Rosseau.

The campaign in the Shenendoah still progresses with considerable fighting in a desultory way, and constant bad luck to the rebels.

Accounts of recruiting are very encouraging. Reinforcements at the rate of four thousand per week have been forwarded to the Army of the Potomac, while at least a hundred thousand troops have been recently raised in Pennsylvania, New York, and New England.

Mr. Lincoln has publicly repudiated the late peace mission to Richmond of Col. Jacques and others. The *National Republican* announces authoritatively that "neither Mr. Gilmore nor Col. Jacques, on the one hand, nor Horace Greeley, on the other, ever have been or are now authorized to express any desire, views or opinions of the President, either in Canada or Richmond, on the subject of negotiations for peace, beyond what he has plainly and carefully written over his own signature. The mission to Richmond was instigated and executed by Gilmore and Jacques, on their own private account, and they had no authority whatever to speak directly or indirectly for the President of the United States, officially or unofficially, or for Abraham Lincoln, unofficially or privately. If Mr. Benjamin's reports of the sayings of Gilmore and Jacques, while in Richmond, be correct, they assumed a responsibility not given them, and made statements wholly untrue. The President, after repeated solicitations, consented to give Gilmore and Jacques a pass through the lines. He did not request Gen. Grant to open any correspondence with Gen. Lee to give them safe conduct to Richmond and return. Gen. Grant did that on his own responsibility."

I Must Give Up Liquor-Selling.

About two years ago the landlord of a large inn said to me: "I have made up my mind to leave the inn."

I said to him: "Is not your trade a good and profitable one?"

"O yes," said he, "I have no cause to complain on that head; I am making a very lucrative trade."

"Well, then," said I, "I suppose the secret is that you have done so well that you have realized a fortune, and wish to repair to some delightful spot in the country there to live as a country squire."

"No," said he, "I have realzied no fortune; I cannot afford to retire from business; I must look out for another business."

"Well then," said I, "why should you give up a business which you know from experience to be a lucrative one?"

His answer was the following, and he spoke it with such earnestness, and with such emphasis that I never shall forget it:

"Sir," said he, "I have a soul to save, and I have a family to bring up; and a rum tavern is not the place for me to think about my soul, nor is it the place for me to bring up my family, and I wish to bring them up as I am commanded to bring them up—in the nurture and admonition of the Lord."

MARRIED.

In this city, August 16th, by the Rev. J. H. Wythe, Frederick A. Burch to Amanda Chambers.

In this city, August 27th, by the Rev. J. H. Wythe, Calvin Ewing, of San Mateo, to Roxy A. Warner.

In this city, September 2d, by the Rev. Mr. Wyatt, Jonathan Peel to Margaret Jane Crooks.

In this city, September 4th, at the First Unitarian church, by the Rev. Dr. H. W. Bellows, M. A. Abbott to Emily A., daughter of D. L. Fernald.

In this city, August 20th, by the Rev. F. M. McAllister, Joseph W. Hydorn to Mrs. Psalina Bayley.

In this city, Aug. 31st, at the residence of the bride's father, by the Rev. Dr. Wadsworth, Zadock W Sparks to Lizzie, daughter of William E. Dennis, both of this city.

In this city, September 1st, by Rev. H A. Sawtelle, John Olcan to Lizzie Robinson, both of San Francisco.

In this city, September 1st, by Rev. H. A. Sawtelle, Amos O. Hunt to Julia E. Hogan, both of San Francisco.

In this city, August 21st, by Rev. Henry W. Bellows, D. D., James P. Newcomb to Jeannie Davis.

In this city, September 5th, by the Rev. J. D. Blain, James W. Kinsman to Kate E. Coburn.

In this city, September 5th, at the residence of J. P. Goodwin, by Rev. Henry W. Sawtelle, George B. May to Lizzie L. Goodwin, both of this city.

In this city, September 4th, at St. Mark's Church, by the Rev. J. M. Buehler, Henry Grotheer to Mary Mangels, both of Hanover.

In this city, August 27th, by the Rev. J. H. Wythe, Calvin Ewing to Roxy A. Warner, both of Canfield, Ohio.

In San Jose, August 28th, Charles M. Clark to Johanna O'Brien. August 23d, Gu-tave Brown to Lydia A. Morse. August 28th, Henry W. Ivory to Amie E. Barker.

In Virginia City, September 1st, William McElroy to Mrs. Eliza M. Renfrew.

At Oakland, Alameda county, August 30th, by the Rev. C. Hich, Henry Brockhurst to Martha B. Sumner.

At Cook's Bar, Sacramento county, August 25th, Samuel Putnam to Mrs. Susan P. Putnam.

At Gold Run, August 24th, Wm. Prindle to Nellie L. Beaton.

In Susanville, Lassen county, August 23d, John H. Cowan to Hannah Wright.

DIED.

In this city, August 31st, Henry Dodge, infant son of Henry and Carrie C. Lellingwell, aged one month and fourteen days.

In this city, Septemeer 1st, Charlotte, wife of George Robert Paul.

In this city, September 1st, Mrs. Rebecca Mensing, a native of Bremen, aged 79 years and 11 months.

In this city, August 31, Sarah Elizabeth, daughter of Charles E. and Sarah F. Lang, aged 11 years 3 months and 21 days.

In this city, September 2d, Frances H., wife of H. M. Miller, and daughter of Joseph White, of Otis, Berkshire county, Massachusetts, aged 36 years.

In this city, August 31st, Mary, wife of William Nesbitt, a native af New York, aged 38 years.

In this city, August 30th, Charles H. Hodgkins, a native of Bath, Maine, aged 34 years.

In this city, September 5th, H. Frederick Dettmer, a native of Hanover, Lochstead, aged 34 years and 9 months.

In this city, September 3d, Mrs. Abigail Swain, a native of New Hampshire, aged 66 years.

In this city, September 4th, Minnie Belle, youngest child of William P. and Margaret H. Fuller, aged 16 months.

In this city, September 5th, Captain John Welch, aged 46 years.

In Franklin township, Sacramento county, September 2d, Frances, wife of J. E. Carroll, a native of Missouri, aged 16 years. Same day, infant child of J. E. and F. Carroll.

In San Jose, August 25, Mrs. C. Alexander, aged 58 years.

In San Jose, August 29, Catherine Quackenbush, aged 56 years.

In Oroville, August 27, John H. Surmeier, aged 30 years.

At his residence near Vacaville, August 27th, Nathan Lincoln, a native of Taunton, Massachusetts, in the 75th year of his age.

In Vallecito, August 25th, J. Kruse.

In Sacramento, August 29th, Thomas D., son of Wm. and Mary Barrow, aged 5 years 1 month and 11 days.

In Silver City, N. T., August 24th, Samuel W. Langton, aged 34 years 6 months and 10 days.

Drowned in Fraser river, B. C., on the 9th of February last, opposite Coe's ranch, Charles T. Farwell, son of John W. and Nancy M. Farwell, of Santa Clara county, aged 25 years 10 months and 9 days.

At E. R. Lowe's ranch, Yolo county, Miss Elvira B. Lowe, aged 19 years 4 months and 3 days.

In Sacramento, August 29th, Francis Plimpton, a native of Southbridge, Massachusetts, aged 26 years and 10 months.

In Oakland, at the residence of B. J. Wise, September 4th, Robert Denniston, Jr., a native of Orange Co., N. Y., aged 27 years.

In Santa Rosa, August 30th, Benjamin Needham, aged 28 years.

In Virginia City, August 30th, Samuel A. Wells, a native of Roxbury, Massachusetts, aged 38 years.

In Oakland, September 1st, at the residence of Wm. H. Bovee, Henry Marshall, a native of New York, aged 66 years.

In Virginia City, August 24th, Thomas P. Condon, a native of Nova Scotia, aged about 35 years.

In Carson, N. T., August 28th, Helen, daughter of George D. Houston, aged 6 months and 3 days.

In Virginia City, August 18th, John Treadwell.

In Gota de Rocio Rancho, Los Angele county, Cal., August 14th, M. Elana Goddard, eldest daughter of William H. Goddard of Louisville, Kentucky, aged 21 years.

In Brooklyn, August 19th, Lillie Alice, daughter of Geo. E. and Ellen L. Grant, aged 1 year 11 months.

In Lincoln, August 7th, daughter of I. B. Leach, aged 1 year.

In Hammond General Hospital, Point Lookout, Md., July 20th, James E. Eastabrook, of Company F, 1st Massachusetts Cavalry, aged 40 years, of wounds received in a charge made by Sheridan's Cavalry, near Richmond, May 12.

San Francisco Jobbing Prices Current

CORRECTED WEEKLY BY DODGE BROS.,
Wholesale Provision Merchants, 406 Front street.

Flour, extra, ₱ bbl.	10 00 @10 50
Do Superfine	9 00 @ 9 50
Corn Meal, ₱ 100 lb	4 50 @— —
Wheat, ₱ 100 lb	3 25 @ 3 40
Oats, choice, ₱ 100 lb	2 50 @ 2 75
Barley, ₱ 100 lb	3 00 @ 3 15
Beans, ₱ lb	— 2½@— 4
Potatoes, ₱ lb	— 3 @— 4½
Hay, ₱ ton	22 00 @28 00
Live Oak Wood, ₱ cord	7 — @ 8 —
Beef, on foot, ₱ lb	— 1 @— 4
Beef, extra, dressed, ₱ lb	— 2 @— 7
Sheep, on foot, ₱ lb	— 1½@— 2
Hogs, on foot, ₱ lb	— 4 @— 5½
Hogs, dressed, ₱ lb	— 8 @— 10
Groceries, Etc.	
Sugar, crushed, ₱ lb	— 16 @— 17
Do China, ₱ lb	— 11½@— 13
Coffee, Costa Rica, ₱ lb	— 21 @— 23
Do Rio, ₱ lb	— 20 @— 22
Tea, Japan, ₱ lb	— 70 @— 72½
Do Green ₱ lb	— 50 @— 85
Carolina Rice, ₱ lb	— 9½@— —
China Rice, ₱ lb	— 5½@— 6½
Coal Oil, ₱ gal	— 65 @— 75
Candles, ₱ lb	— 17 @— 19
Ranch Butter, ₱ lb	— 40 @— 55
Isthmus do ₱ lb	— 30 @— 35
Cheese, California, ₱ lb	— 12½@— 17
Eggs, ₱ doz	— @— 52½
Lard, ₱ lb	— 15 @— 16
Ham and Bacon ₱ lb	— 15 @— 18
Shoulders, ₱ lb	— 10 @— 12½

SPECIAL NOTICES.

A "Cough," "Cold," or Irritated Throat,

If allowed to progress, results in serious Pulmonary and Bronchial affections, oftentimes incurable.

BROWN'S BRONCHIAL TROCHES

Reach *directly* the affected parts, and give almost instant relief. In BRONCHITIS, ASTHMA, and CATARRH they are beneficial. OBTAIN only the *genuine* BROWN'S BRONCHIAL TROCHES which have *proved* their efficacy by a test of many years. Among testimonials attesting their efficacy, are letters from—

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A LADY OF WORLD-WIDE REPUTATION.

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The Restorer Reproduces.

The Hair Dressing Cultivates and Beautifies.

If your Hair is thin try it, if scurfy try it, if harsh try it, if lusterless try it, if none of these try it, for all who use it will preserve their Hair through life. For sale by all Druggists. Agents for California, Hostetter, Smith & Dean, San Francisco. may19 6m

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SOLDIERS AND SAILORS

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SEASON TICKETS, admitting one Gentleman and Lady,.....$5.00
SINGLE ADMISSION,.....50 cents.
CHILDREN HALF PRICE.

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The Ladies respectfully solicit donations of money and all kinds of saleable articles, from all who sympathize with our suffering heroes, throughout the coast.

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Stores may be sent to Ludlum & Clark, New Orleans Warehouse, corner of California and Davis Streets.

Money, to the Treasurer, Mrs. Gladwin, 335 Jessie Street, or to Mrs. S. M. Bowman, Pres't, Occidental Hotel.

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Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

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See that your Church

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Can be given in part payment.

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Eastern Provisions

Receive Consignments of

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From all parts of the State,

And keep constantly on Hand

EASTERN BACON,

Lard, Butter,

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For sale in quantities to suit.

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TO THE CORNER OF

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Where they offer a

Large and varied Assortment of

All kinds of

AGRICULTURAL GOODS,

All of which will be sold at the

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The best New Bedford (Eastern)

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Steel Plows—all sizes—Cast Plows—

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All sizes and kinds in use on this Coast,

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Wholesale or Retail, in great variety,

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Light and Heavy; also, Hand-Carts,

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Feed Mills, Burr Stone Mills, Corn and Coffee Mills. For sale low, by

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AMALGAMATING MACHINERY,

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Manufacture all kinds of

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Steam Engines, Quartz Mills,

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New Grinder and Amalgamator

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Improved Water Wheel,

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Superior for working either Gold or Silver Ores.

Genuine White Iron Stamp Shoes and Dies,

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Quartz Mills, Flouring Mills, Saw Mills, Sugar Mill AND

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Amalgamators,

All the different kinds in use, and some just introduced

STEAM AMALGAMATING PANS,

Suited to all the various processes for extracting SILVER.

Mining Pumps, Retorts, and everything connected with Mining.

Cast and Wrought Iron Pipe, Water Wheel Castings, Reseiion, Turbine, Central Discharge, and other kinds of Water Wheels.

Machinery for Reducing and Amalgamating Ores, Made in sections, so they can be packed.

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HOWLAND'S ROTARY QUARTZ MILLS,

Small sized Stamp Mills and Amalgamators, complete for Prospecting.

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MANUFACTURERS OF

Steam Engines, Quarts, Flour and Saw Mills; Cast Iron Fronts for Buildings, Mining Pumps, and all kinds of Machinery, Amalgamators, Etc.

Nos. 47 and 49

THE FARM.

AUTUMN.

New sheaves are slanted to the sun
  Amid the golden meadows,
And the little sun-tanned gleaners run
  To cool them in their shadows;
The reaper binds the bearded ear,
And gathers in the golden year,
And where the sheaves are glancing
The farmer's heart is dancing.

There pours a glory on the land,
  Flash'd down from heaven's wide portals,
As Labor's hand grasped Beauty's hand
  To vow good will to mortals:
The golden Year brings Beauty down
To bless her with a marriage crown,
While Labor rises, gleaning
Her blessings and their meaning.

The work is done, the end is near,
  Beat, Heart, to late end tabor,
For Beauty wedded to the year
  Completes herself from Labor;
She dons her marriage gems and then
She casts them off as gifts to men,
And sunbeam like, if dimmer,
The fallen jewels glimmer.

There is a hush of joy and love
  Now giving hands have crowned us;
There is a heaven up above
  And a heaven here around us!
And Hope, her prophecies complete,
Creeps up to pray at Beauty's feet,
While with a thousand voices
The perfect earth rejoices!

When to the Autumn heaven here
  Its sister is replying,
'Tis sweet to think our Golden Year
  Fulfills itself in dying;
That we shall find, poor things of breath,
Our own souls' loveliness in death,
And leave, when God shall find us,
Our gathered gems behind us.

QUALITIES OF FINE VEGETABLES.

The garden is the most important appendage to many of the substantial comforts, and some of the most refined luxuries of human sustenance. Its cultivation furnishes a source of health, pleasure and economy which may be enjoyed by every industrious owner of a few rods of ground, who can devote a little time between his hours of business or labor to this delightful employment. If his occupation and extent of his enclosure will allow him to indulge his taste for fruits and flowers, he may take much pleasure and derive great profit from the management of the vegetable garden alone.

For the purpose of selecting an assortment of the purest vegetables, best suited to the use for which they are grown, we have fixed upon certain qualities which we seek amongst the different kinds.

In the blood beet we always look for a deep color, smooth, handsome form, small top and sweet, tender flesh. In the orange carrot, small top, smooth root, and deep orange root. In the cabbage, short stump, large, compact head, with but few loose leaves. In the cucumber, straight, handsome form, and dark green color. In the lettuce, large close head, pleasant flavor, with the quality of standing the heat, without soon running to seed. In sweet corn, long ears, very shriveled grains filled over the end of the cob. In the cantelope melon, rough skin, thick, firm flesh, and high flavor. In the water melon, thin rind, abundant and well-flavored juice, and bright red core. In the onion, thick round shape, small neck, deep color, mild flavor, and good keeping quality. In the parsnip, small top, long, smooth root, rich flavor. In the pea, low growth, full pods, large and tender peas, rich flavor. In the scarlet radish, deep color, small top, clear root, and quick, free growth. In the squash, medium size, dry, fine-grained, deep-colored flesh. In turnips, handsome form, small tops and tap root, sweet crisp flesh.

Those who have never seen better sorts than they possess, suppose they are of the first quality, when they may be very inferior, or almost worthless, when compared with the finest varieties.—*Gardener's Almanac.*

PRESERVING EGGS.

The method of preserving eggs by means of fat is greatly preferable to that of varnish, when they are intended for putting under a hen to be hatched; for the fat easily melts away by the heat, while the varnish remains and impedes the hatching.

The transpiration of matter from the egg was proved to be as effectually stopped by the thinnest layer of fat as by a thick coating, so that no sensible vestige need be left on the surface of the shell. All sorts of fat, grease or oil, were found well adapted to preserve eggs. M. Reaumur used butter, hog's lard, olive oil, and similar substances, and thereby preserved eggs for nine months as fresh as the day they were laid.

There is another method of preserving eggs a long while fresh, generally adopted in this country. It is as follows: Take an earthern pot, or any tight vessel, and put in a layer of fine salt, then a layer of eggs, small end down, alternately. This can only act mechanically, like bran or sawdust, so long as the salt continues dry, for in that case the chlorine, which is the antiseptic of salt, is not evolved. When the salt, however, becomes damp, its preservative principle will be brought into action, and may penetrate through the pores of the shell.

A very excellent method of preserving eggs is to mix a bushel of quick lime, two pounds of salt, eight ounces of cream of tartar together, adding a sufficient quantity of water, so that an egg may be plunged in to the point. When a paste has been made of this consistence, the eggs are put into it, and may be kept fresh, it is said, for two years.—*Cor. Genessee Farmer.*

To Prevent Cattle from Jumping.—At the last meeting of the American Institute Farmers Club, the following novel way of preventing cattle from jumping fences was promulgated. Its parentage is good:

"We lately learned a curious remedy to prevent steers from jumping fences, which is so easy of application, and appears so effectual, that we give it to the public. It is simply to clip off the eyelashes of the upper lids with a pair of scissors, and the ability or disposition to jump is as effectually destroyed as Sampson's power was by the loss of his locks. The animal will not attempt a fence until the eyelashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Duchess County, who assured us that he had testimony upon a pair of very breachy oxen. As it was of great value to him he hopes it will be tried by others."

About Bread.—Good flour, good yeast, a good oven, and some experience and native skill are essential to the production of good bread. Great skill may succeed in making a tolerable bread from poor materials; and one without skill may sometimes with good materials find that she has made a good loaf; but, if she cannot make the next one like it, she has much to learn. What we strongly desire is, to see the work done in an intelligent manner, according to sure principles of science, so that no failure is to be counted among the probabilities. This can be brought about only by the education of the bread-maker in a knowledge of the process of mixing, kneading, fermentation and baking of bread, so that the how and why of every part shall be well understood. The practical part of this education can be best secured in that divinely established seminary, the family kitchen, under the instruction of an intelligent mother.—*Exchange.*

[From the Mercantile Gazette and Prices Current.]

THE MONEY QUESTION.

The Supreme Court of the State has decided two legal questions of peculiar interest to the capitalist and business men of this coast. In Lick vs. Faulkner the constitutionality of the Act of Congress authorizing the issuance of United States notes, commonly called greenbacks, and making them legal tender for the payment of public and private debts, is sustained. In Carpentier vs. Atherton the Act of the California Legislature generally known as the Specific Contract Law is declared to be constitutional, or not in derogation of the Act of Congress. The opinion in the first case, written by Justice Carry and concurred in by the rest of the Court, is a learned and logical vindication of the sovereignty of the National Government. The difference between the old Confederation, destitute of a supreme, coercive, central authority, and the Government which was designed "to form a more perfect Union" and make us a real nation, is clearly set forth as the basis of the argument. The framers of the Constitution intended to create a Government clothed with the attributes of sovereignty, competent to maintain itself and to enforce its supremacy throughout the land. Congress being expressly endowed with the power to suppress insurrection, to raise and support armies, and to provide and maintain a navy and also with the power "to make all laws which shall be necessary and proper for carrying into execution" this coercive authority, it is held that the issue of treasury notes was, in the judgment of that body, essential to the accomplishment of these objects. Upon the fact that this issue was a necessary means to reach a constitutional end, and upon the fact that the Constitution does not prohibit the National Government from emitting bills of credit, the power of Congress to authorize such an issue is believed by the Court to rest securely. As to making these notes a legal tender, or lawful money, this measure was necessary to secure the general circulation of the war currency; and the same reasoning which sustains the issue of the notes justifies their being made receivable for public and private debts. The majority of the Judges of the New York Court of Appeals, in sustaining the constitutionality of this Act, endeavored to find express authority for it in the great charter of the Government. Our Supreme Court locates the authority among the mass of implied powers—or powers which are absolutely necessary to the execution of those which are expressly conferred, and this construction is justified by the most illustrious of the framers and interpreters of the Constitution. In the absence of an opinion upon this question from the Supreme Court of the United States, these decisions of the State Courts are the highest judicial authority that is to be obtained.

Concerning the constitutionality of the Specific Contract Law, there has been much discussion ever since the Act was passed. Even now it will be difficult for the inflexible and uncompromising advocates of the greenback currency among us to see how the Supreme Court can reconcile this law with the Act of Congress. Our law is said to discredit the legal tender notes, and it is added that if the other loyal States were to adopt a similar measure the effect would be to render the notes worthless paper. The opinion of the Court is written by Justice Curry, and supplemented by Justice Sawyer. Justice Currey considers that the main question is, "Is the Legislature competent to provide for the creditor a remedy to compel his debtor to do what he has solemnly and deliberately bound himself to do?" and thinks this question must be answered in the affirmative unless the Act providing the said remedy can be shown to be in derogation of a law passed by Congress. Now the laws of the United States make gold and silver coin a legal tender as well as greenbacks. The Act which authorizes the issue of the notes recognizes cases in which they will not be received—as, for instance, in payment of duties on imports; and the interest on United States bonds is made payable in coin. Does the Government, by these exceptions, discredit its own notes? The Government needs gold to pay the interest on the public debt. The merchant needs gold to buy goods abroad and to pay those duties from which the Government derives its metallic revenue, and by which its credit is maintained. It is, then, rather conducive to the National credit than otherwise that the merchant shall be able to obtain payment of what is due him in coin. The Court, therefore, does not see that the Specific Contract Law is in derogation of the Act of Congress, or that it discriminates against the paper currency of the Government: "The Act does no more than add to the cases in which it is competent for the Courts to enforce the execution of contracts specifically." Justice Sawyer sustains the validity of the Act of the Legislature for additional reasons, which appear in a separate opinion. Chief Justice Sanderson, who, as a member of the Assembly, was the author of the Act, declined to express a judicial opinion upon the subject.

These decisions will relieve the public mind of a cloud of uncertainty. The Specific Contract Law has failed to accomplish its object up to this time chiefly because of the prevailing doubt as to its validity. Upheld by the Court, it will release a large amount of capital and enable those who must borrow to get accommodation at less discouraging rates. The stringency of the money market will be relaxed as capitalists regain confidence in their ability to recover the amount of their loan and individuals who have been disposed to hoard their funds see safe opportunities to make their money grow. There is one point of importance yet to be decided. Is the Act of Congress making greenbacks a legal tender retrospective? In other words, are greenbacks legal tender in payment of debts contracted before the 25th of February, 1862? This question has not been brought to the consideration of the supreme Court of our State, and is not discussed in the opinion delivered in Lick vs. Faulkner. Were that point settled, the money question which has agitated the people of this coast for more than two years would be put at rest, so far as the judiciary could effect that desirable object, and so decided as to harmonize in a satisfactory manner the interests of the State with those of the nation at large.—*Sac. Union.*

The Drought at the East.

Rain is wanted in all this region and for miles beyond the city. On both sides of the river vegetation wears a parched appearance, and this is hardly a sample, as we learn, of the condition of the crops further south and east. Gardens everywhere are dried up, and the second crop of vegetables, which are considered so indispensable to the daily living of even the humblest, are almost entirely cut off. The berry season has been quite a failure, producing but a meagre quantity and of very poor quality at that. There has been but little of the usual luxuriating upon "strawberries and cream" this year. The potato crop is suffering to an alarming extent. This is most unwelcome intelligence, for next to an abundant yield of wheat, no crop is, perhaps, as needful as the potato. It is the staple article of diet with a very large portion of the population, and we dislike to contemplate the consequences which would be attendant upon the failure of the crop in the present high prices of provisions of every description. The rye crop is looking fine, and the yield promises to far exceed that of last year. Oats and barley are looking badly, and but little is expected from the present yield. Hay looks better than we had expected, and the prospect for an average fall wheat crop is very encouraging.—*Albany Journal.*

There is still no rain. The drouth continues and vegetation is drying up for the want of that moisture essential to its life. The drouth is now the common topic, and everybody is looking at the clouds with painful anxiety. The prices of food are high enough at best in these war times to alarm the poor, but how much more cause have they for uneasiness when there is danger of a great scarcity in consequence of the drouth.—*Rochester Union.*

The earth is literally parching, and vegetation thirsting for drink. Such a prolonged drouth has not been experienced for years. Crops of all kinds are suffering, and in many cases are beyond recovery. Grass is a failure, and even pasturage is drying up. We can give no approximate idea of the extent of damage sustained by the farming portion of our own county. It is, however, very serious.—*Columbia Republican.*

The warm weather and continued drought have affected the hay fields and pasture land in a new direction. They have become so dry and parched that in many places along the line of the Central and other railroads, fields have been set on fire by sparks from passing locomotives, and fences destroyed, aside from the threatened damage to barns and growing cereals. On the line of the Binghampton, between this city and Janesville, parched fields of hay are on fire in places, and fears are entertained that the fire will communicate to adjoining fields of wheat, oats and the like. The same state of things exists to an alarming extent on the line of the Central, westward of this city, and there is no telling what damage may be done if the drought continues much longer.—*Syracuse Courier.*

Our Commerce with Mexico.—The Mexican Consul General at this port notifies merchants and business men dispatching vessels, or shipping merchandise to the ports of Mexico, that they are obliged, under the most strict obligation, to present their manifests and invoices at his office, for due certification, there being no other person recognized as Mexican Consul at this port by the United States Government. Trade between this country and Mexico has been a good deal cut up during the past three years, though, all things considered, there is quite as much traffic between the two countries as could be reasonably expected. Our commerce with Mexico, in 1855, was larger, somewhat, than that of Great Britain, but by subsidizing a line of mail steamers to Mexico, her commerce has increased to $28,000,000 per annum, while ours has either remained stationary or has become slightly reduced. The whole commerce of Mexico is but about $54,000,000 of commercial exchanges per annum. Of this $28,000,000 goes to England, $8,000,000 to the United States, $50,000 to France, and the remainder is divided among other countries. If the moderate subsidy expended by England on her Mexican line of steamers has been productive of such great results, there would surely seem to be good reason for our Government to adopt the same wise policy.

The present distracted condition of Mexico cannot be wholly ignored, even amidst the complications of our own internecine troubles. She is in such close proximity to us, her interests are so similar to our own, her institutions have been in so many particulars copied from us, her mineral wealth is so great, her geographical position is so important, and her trade will eventually be so valuable, that the present aspect of political affairs there attracts more or less attention among commercial classes.—*N. Y. Shipping List.*

The Aquarium.—It is surprising that after so much has been written and published about the aquarium, so few persons seem to understand the system, or to appreciate the amusement and instruction which are to be derived from it. Among families going to the sea-side or into the country, there is nothing that could be more instructive to children, or better occupy their time, than the stocking and subsequent care of an aquarium. The principle is very simple. Water remains pure when plants are growing and certain varieties of animals feeding in it. The selection of plants and animals should be made under the instruction of a good hand-book, to be procured at any bookstore. The tank may be bought or made. A large glass jar, such as druggists use, makes a very good one. The bell glasses with which gardeners cover plants, inverted and secured in wooden frames, are also convenient. A small glass, the common finger cup of the table, may be stocked with plants and small fish, and furnish abundant amusement to the proprietor. The shores of the sea, especially at inlets or bays, will give the young naturalist abundant employment in seeking specimens of plants and animals for his collection. Once gathered and adjusted, the water requires no change. The vegetation and animal life progress rapidly under the eye of the observer. Shell fish and other varieties grow, increase, and go through the various phases of life and death, where they can be watched by day and by night. The child who learns the habits of animals, acquires a lesson that he never loses. It becomes a habit with him to observe the ways of the world; and it is very curious to see how much the lower orders of creation resemble us in many of their ways.

We recommend our friends to purchase small tanks to take into the country, and give their children new employment. Grown people will find the aquarium quite as interesting as the young.—*N. Y. Journal of Commerce.*

The Harvest in Illinois.—Of the harvest in Illinois, a Chicago letter says:

Harvest hands are scarce, and farmers are offering three dollars per day. But such is the great abundance of farming machinery throughout the west that little difficulty is anticipated in securing the crops. In many localities women go into the field, to be sure, but they are mostly Germans, who have been accustomed to farm labor in the fatherland, and who gladly embrace the opportunity to receive the higher wages. And many of our most important impediments can be managed by women, all that is required being to take a seat upon them and guide the horses. So you see, with all the drafts of our men for the army we shall be able to manage our fairing operations most successfully.

Recent accounts from the cotton growing regions of Illinois represent that staple as presenting a most promising appearance. If there is not an early frost the crop will be large, and at present prices highly remunerative.

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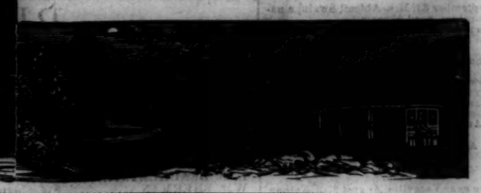

WHAT KILLED HIM?

DR. HALL, in his "Journal of Health," speaking of the death of Washington Irving, asks the above question and adds: "He might well have remained with us for some years to come, had it not been for advice kindly intended, no doubt, but given in thoughtless and reckless ignorance.

HE HAD A COLD!

which by some injudicious prescription had been converted into an Asthma. Who gave that prescription' or what it was, the outside world may never know.' Let me say to Doctor Hall, that that "prescription" was not

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for that is an article that does not engender heart disease, nor is it productive of any Asthmatic affections. On the contrary, it will cure such affections; and as for

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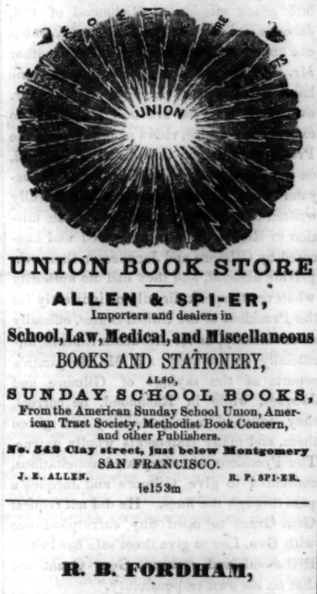

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